1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

and do not seem to have that craving for certainty and authority in religion which marks the peoples of the West. Like the Chinese, who by their proverb " Three Ways to one Goal", deny the exclusive validity of any one creed, the Min Chia are quite prepared to add another god to the pantheon, but not willing to recognise any one god as supreme and unique.

The Chinese attitude to religion has always stressed the ethical rather than the theological side, it is always more important to them that men should act rightly rather than believe the Truth. Consequently their approach to the teaching of Christianity is not by faith but by ethical judgment. The Catholics would have people believe in the dogmas and doctrines of the Church, but to the Min Chia and Chinese this is less important than the code of behaviour which these doctrines authorise. Here they find little that is new to them. Christians are monogamous, but so, for economic reasons, are the vast majority of the Yunnanese of all races. The existing code of morality is high and strict, and they do not find in Christian ethical teaching any call to a radical change in morality which would necessitate the abandonment of Ancestor Worship.

The Protestants require them to give up smoking, wine drinking and seeing theatricals. These injunctions do not make a wide appeal to ordinary men. Opium smoking is indeed generally condemned by the Chinese moralists themselves, and the government is endeavouring to suppress it, but tobacco seems to most Chinese, as to many Europeans, a harmless indulgence. Nor is drunkenness a social evil among the Min Chia or Chinese. Wine is never drunk except at a party, and then very rarely to excess. The Chinese stage is probably the least licentious, not to say the most moral, of any in the world, and most plays are definitely based on an ethical idea such as lovalty, conjugal

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

797 fidelity, or patriotism. The Min Chia therefore does not
183 easily recognise these activities as immoral or inconsistent with the good life, and is apt to regard these prohibitions as rather mysterious taboos similar to the Moslem avoidance of pork. Unaware of the European social background which has led many Christians to condemn the stage and the public house, the Min Chia does not see any connection between these things and ethics.

If, then, the Catholic appeal to some extent fails because people are not called upon to give up enough, or rather to make what would seem to them intelligible changes in their way of life, the Protestant message seems to the Min Chia to demand strange and, as it were, irrelevant sacrifices. Neither mission has yet found a simple and compelling appeal in tune with the real needs and aspirations of Min Chia society. Yet these needs and aspirations exist, and among the educated younger generation there is a profound dissatisfaction with many things in the present order of society. A growing number of young people resent and resist the compulsory marriage of a couple wholly unknown to each other personally, and very few men of under middle age can now be found to defend the institution of concubinage. Young men are becoming aware of the poverty about them, and of the lack of modern conveniences which elsewhere are accepted as a matter of course. The consciousness of a defective economy and of social injustices naturally leads to disbelief in the values underlying all existing institutions, in fact to revolutionary sentiment.

178 It must be remembered that in its attitude to revolution-
797 ary opinions the Chinese Government is in a peculiar position. It claims to be itself a revolutionary government, the destroyer of the Manchu Empire and of the military juntas which succeeded the fallen Emperors. It has itself condemned in outspoken decrees many of the institutions